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HENRY W. WILLIAMS, GENERAL AGENT.

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WM. LLOYD GARRISON, EDITOR.

VOL. XV.—NO. 27.

## REFUGE OF OPPRESSION.

From the New-York Evangelist.

### SPIRIT OF DISINION.

There are great and special dangers in our country, which the absence of God's spirit for any considerable interval does fearfully increase, and from which nothing but the Spirit of God can save us. There is the sad spirit of disunion between the North and South, dissension between States, disruption and strife in churches and ecclesiastical bodies. A general revival of religion would do more to cement and strengthen our Union, and remove the evils out of it, than all medicines else put together. That is the way, indeed, in which we hope God will remove the evil of slavery. And hence the absurd and self-destructive folly of those who limit the Holy One, level, and pretend that God cannot and will not bless the churches at the South, while they continue to hold slaves, when the very way in which he will redeem them from slavery will be by blessing them, by pouring out his Spirit upon them.

If some of our most zealous abolitionists could have their own way, I verily believe that they would withdraw the influence of the Holy Spirit utterly and entirely from the slaveholding churches, saying that to gratify their influence would be to sanction and permit the sin of slavery. Thanks be to God, not so great reason, not so close God deal with his people.

If this were the way of his operation, North and South together would speedily go down to hell. And who does not see that if slaveholding churches be not blessed with the outpouring of God's Spirit, the evil of slavery will be incalculably increased and perpetuated. The great and merciful God, by pouring out his Spirit, will work more effectually for the removal of this evil, than the most powerful organizations can do. And if some of those organizations, instead of meeting annually, as in the case of the host of disorganizers in Boston, to spout forth torments of abuse and railing, not only against wicked men, but against God's Sabbath, Christ's ministers, and the Constitution of our country, would set their efforts towards importuning God for the outpouring of his blessed Spirit on the South, they would be the truest patriots and heroes, instead of betrayers of their country. Would to God that they would do so.

As to the great flare up of hateful fires which they have had lately, perhaps the best way is not to give the exhibition too much notice. Some editors give it importance by giving it notice, and take occasion from it to speak in the wholesale against abolitionists, when they rarely utter a word against slavery itself. Dr. Osgood, of Springfield, spoke nobly against the anti-Christian doctrines broached in the New-England Anti-Slavery Society, in the very midst of their smoke and stench. Their follies and ravings are a humiliating scene, that excites both pity and ridicule. These things, together with the infidel Convention at New-York, make me think of a story told by Coleridge, in regard to the way his energetic old schoolmen took to cure him of his assumed youthful infidelity. I will close this letter with a story, reserving several things I wish to speak of in another sheet.

I had one just now, says Coleridge. "When I was about thirty, I went to a shoemaker, and begged him to take me as an apprentice. He being an honest man, immediately took me to Bowyer (Coleridge's schoolmaster) who got into a great roar, knocked me down, and even pushed Crispin rudely out of the room. Bowyer asked me why I had made myself such a fool? To which I answered, that I had a great desire to be a shoemaker, and that I hated the thought of being a clergyman." "Why so?" said I. "Because, to tell you the truth, sir," said I, "I am an infidel!" For this, without any more ado, Bowyer flogged me—wisely, as I think; soundly, as I know. Any whining or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at, and got heartily ashamed of my folly."

If full grown infidels could be taken in hand, just as good, careful mothers are wont to take in hand little children, and a birch rod were applied in public, they would soon get tired of their apes. We are no advocates for restrictions of opinion, but certain big children might very well be put to Coleridge's schoolmaster, or to Shenstone's schoolmistress, to receive an application of the argument *a posteriori*.

G. B. C.

From the New-York Observer.

### O H I O S P E A K I N G.

The Ohio Observer utters the following sentiments respecting the late denunciations of the church by the Eastern abolitionists. It is evident that the intelligent public are beginning to understand who are the true friends of the slave, and who are the enemies of all righteously.

That which Wendell Phillips claims for Anti-Slavery, in the noblest and best sense, is well affirmed by Mr. Clay, seems to be comprised of equal slices of philanthropy—infidelity—christianity—abolition—fol-de-rol and folly. It is, indeed, a good deal in the vein of the recent developments of the abolitionists down east, who denounced all churches and all whole abolition party in fact, now composed of clergymen at the May meetings in this city. The philosophers—infidels—orators, and pretty female apostles, appears to be a fair subject of a commission *de lunato inquiro*. They do not seem capable of taking care of themselves, and should be safely lodged in some lunatic asylum.—N. Y. Herald.



OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY,

JULY 4, 1845.

## THE LIBERATOR.

BOSTON, JUNE 20, 1845.

LETTER FROM SCOTLAND.

BOWLING BAY, (near Glasgow,) June 1, 1845.

MY DEAR GARRISON:

While anxiously watching the progress of events on both sides the Atlantic, and their tendency to promote or retard the abolition of that accursed system of slavery, by which man degrades and brutalizes his fellow-man, and especially noticing the dealings of the churches—called Christian—with the subject and the system, and while occupied somewhat with my official duties in the Secretariate of the Glasgow Emancipation Society with my worthy conductor, William Smeal, and attending to my necessary business, it has not been in my power, or I did not deem it necessary, often to trouble you with a letter. But they know our views. Why then should we not express them? Slavery is almost altogether wrong; principle it is atrocious; and Christianity and slavery must dwell together in peace, at least temporarily. The Deliverance of that Body on American Slavery and Church-Fellowship with Slaveholders. He thus writes:—

LOANHEAD, 21st May, 1845.

DEAR SIR:

The Memorial of the Glasgow Emancipation Society, in reference to American Slavery and Church Fellowship with Slaveholders, was laid before the Reformed Presbytery of Edinburgh, together with an overture on the same subject from the Session of the Reformed Presbyterian Congregation of Loanhead; and I am instructed, as Clerk of Presbytery, to communicate to you the enclosed deliverance of that Court, unanimously adopted on the 30th April, 1845—containing a series of resolutions, which we believe to be founded on the immutable principles of Divine Truth.

It is our desire that the Resolutions should be circulated as widely as possible; and if you have opportunity, you may at once convey them to America, for diffusion throughout that land.

I am, dear Sir,

Yours truly,

WM. ANDERSON,  
Clerk of the Reformed Presbytery of Edinburgh,  
To Messrs. John Murray and Wm. Smeal.

I enclose you copies of the Resolutions and Memorial, in case they may not have reached you from Henry C. Wright or any other quarter. And, after such pro-slavery twaddle and disgusting attempt at argument to support the wicked system of slavery by apologizing for, defending and countenancing slaveholding and slaveholders, as is contained in Dr. Chalmers' Letter to the Witness, it is consoling, cheering and encouraging to meet with such excellent Resolutions, which go to the root of the matter; and I trust you will do your endeavor to have them, as Mr. Anderson wishes, "widely circulated."

We, the undersigned, inhabitants of—, members and office-bearers of the congregation of—, desire hereby to call your attention to a subject in which we have long felt a deep interest, persuaded that our Memorial cannot be in vain, and that our appeal will find a response in the hearts of many thousands among you, equally desirous with ourselves to remove every stain from the Christian name.

We have reason to know that Negro Slavery has been long incorporated with the institutions and Laws of America—that many devout men have labored both to mitigate its horrors, and uproot its existence, by asserting Freedom to be the birth-right of every human being who lives upon our earth—and that the question of *Abolition*—*Anti-Slavery* is, and must be, of growing interest to your entire nation. Without attempting to dispense that Slaves may, in some cases, be more comfortably provided for, in temporal necessities, than many free men in other lands, we have evidence, undisputed and incontrovertible, that millions of our fellow-creatures are held and used as property, and as such, subjected to treatment both arbitrary and cruel—a system which no legislature can maintain or connive at, without incurring guilt, which must one day be written in the heaviest national judgment.

We have been busy with these incurables, trying to bring them to their senses and their duty in this matter. But I fear it is a hopeless task. How can it be expected that some four or five hundred men, lately ministers of the State Church, which took no interest in the anti-slavery movement, but exhibited towards it the utmost callousness and indifference, passing by on the other side, and rendering no assistance to him or them who fell among thieves, should, *all at once*, differ from the rest of the ministers on a matter of discipline or church government, and separating from them, become anti-slavery, simply because they choose to take to themselves the cognomen of *FREE*?—they who, from their youth, I may say from their infancy, imbibed a pro-slavery atmosphere, and pro-slavery views and principles!

It is not to be expected, any more than that the Ethiopian should change his color, or the leopard his spots, that they have made a false issue of what they have really done in their assembly, which has been held in Edinburgh the last ten days, depending on Henry to send me a paper; but I fear it is because they have done nothing good that I have heard nothing. You are aware that the Deliverance of the Commission of last year on Slavery, was expected to come before them for confirmation, rejection or amendment; but I suspect that these pro-slavery ministers will be glad to pass it over as easily and quietly as possible, so as to give no offence to their lords and friends, the slaveholders; else you know the *MONEY* resources which run the risk of being dried up in that quarter; for Money—Mammon, seems to be one of their high gods; and since they have lost the State paper to cease doing the State work, they are desirous to make it up another way; for they have no idea—indeed they and many others of the clerical profession, here as well as with us, I apprehend, account it a degradation to be found in the example of Paul, working with their own hands to support themselves and aid the churches, and also preaching the gospel. No! Money—money, we are told by high authority, is the root of all evil, and has certainly been to them the root of much evil; and although their pride will not permit them to correct their error and return the money, yet I believe they will not try the same experiment ever again. Especially do they seem it humiliating to have to learn at the school of abolitionists—those hated enthusiasts—who desire to turn the world upside down by elevating black men to their natural and just rights; nor can they condescend to learn from those abolitionists, who on other subjects think so differently from them: But we have not yet arrived at that era when all men will think alike—or is it likely we shall soon, especially while the persecuting spirit for difference of opinion prevails and is encouraged. As well may we insist for a similarity of features and complexion. Even the British and Foreign A. S. Reporter seem in their last number (May 28) to countenance these views, and speak of two anti-slavery societies, whose respectability they measure, not by their actions, but by their opinions—a very uncertain test, at the best, I should think, and rather different, I presume, from the scripture one, "(by their fruits ye shall know them)" unless it shall be contended that opinions are fruit.

In this periodical we are told that "there is a body of abolitionists in America worthy of the highest confidence and respect—not the body, of course, with which you, but they are connected!!! On this sub-

ject I would be inclined to adopt another test, if the question be, which is the most efficient abolitionist or abolition? I would say, ask the slaveholders, whom d they persecute most? Whose system do they reckon most friendly to their views?—They are pretty good judges in such matters—and so are the slaves, where they have opportunity.

Yours truly,

JOHN MURRAY.

CIRCULAR.

Glasgow, 3d May, 1845.

REV. SIR:

The annexed Memorial and Remonstrance has been adopted by the Committee of the Glasgow Emancipation Society, and they propose to have it sanctioned by a Great Public Meeting, at their Anniversary, on the 1st of August next. They are transmitting a Copy to Ministers of every denomination, with the view of its being adopted and signed by them and their Congregations *at large*; or, where not convenient to do so, that it be signed by the minister and other Members of Session, in their name; but the Committee would greatly prefer having the Document signed by the *whole congregation*. When returned to Glasgow, it will, after all the different signatures are pasted together, form a large and imposing Memorial to the Christian people of the United States, which, it is to be hoped, will, under the Divine blessing, be productive of a beneficial influence in promoting the abolition of Slavery in that country.

Trusting you will, without delay, cordially co-operate with the Committee in this matter, We are,

Rev. Sir, Very truly yours,

JOHN MURRAY, *Secretary.*

P. S. Please cut off the Memorial from this; attach it to the sheets containing the signatures of your Congregation; and send it to William Smeal, 161, Gallowgate, Glasgow.

MEMORIAL AND REMONSTRANCE

To Office-Bearers and Members of Christian Churches in the United States of North America, adhering to the Principles of the Protestant Reformation, contending for the Truth and Peace of the Gospel, in opposition to all Contrary Errors and Practices.

We, the undersigned, inhabitants of—, members and office-bearers of the congregation of—, desire hereby to call your attention to a subject in which we have long felt a deep interest, persuaded that our Memorial cannot be in vain, and that our appeal will find a response in the hearts of many thousands among you, equally desirous with ourselves to remove every stain from the Christian name:

The evil consequences produced at the North, as specified by Mr. Gannett, were briefly these:—

1. Distrust of the clergy, and absence of the Church.

2. Deterioration of moral sentiment, on account of said abuse and distrust, impatience of bad motives, &c.

3. Actual disruption of Ecclesiastical bodies, as hostility to the Union, and attempts to dissolve it.

4. Hostility to the Union, and attempts to dissolve it.

5. The restless and fiendish spirit of Abolitionism is still engaged in its destructive labors. Passing over the many outrages which it has at various times committed upon sections, classes, and individuals, we may notice that the most recent result of its efforts is the division of the Baptist and Methodist Churches, the proceedings in relation to which may be found in another portion or our paper of to-day.

This has not been a sudden and impulsive thing. It is the consequence of a long series of acts and efforts impinging upon the rights and feelings of the Southern members of both these churches, which it is now avowed by many at the North were intended, not only to divide the churches, but to dissolve the Union. This fanatical and destructive spirit shows, by its declarations and its acts, that it would be the same moment destroy that consecrated and glorious system of government which piety and patriotism have erected in an asylum and protection to the oppressed of the whole earth, and also overthrow the organizations of the Christian Church, and as far as possible blot out all the social enjoyments of the Christian religion itself. Not only do the past acts of these incendiary fanatics show these purposes, but their most recent public movements are emphatically intended to pro-

duce the same effect.

A streak of fat and a streak of lean. According to all accounts, the newspaper movement, started by Mr. Clay, seems to be comprised of equal slices of philanthropy—infidelity—christianity—abolition—fol-de-rol and folly. It is, indeed, a good deal in the vein of the recent developments of the abolitionists down east, who denounced all churches and all whole abolition party in fact, now composed of clergymen at the May meetings in this city.

The philosophers—infidels—orators, and pretty female apostles, appear to be a fair subject of a commission *de lunato inquiro*. They do not seem capable of taking care of themselves, and should be safely lodged in some lunatic asylum.—N. Y. Herald.

THE RIGHT OF SURFACE.

The great majority of our negroes (says the Hudson, N. Y. River Chronicle) are poor, ignorant, lazy, worthless wretches, wholly incapable of exercising with any degree of judgment the right which is wished for them. They pay no taxes—they render no services to the body politic. They are drones upon the face of the community. Then, should they be permitted to have a voice in the disposal of that to which they do not in any way contribute?

We think upon a calm survey of this question, none but visionary beings, who chase up shadows of a theory, and think they have acquired practical wisdom, together with a few demagogue abolitionists, will be found advocating the extension?

ELEGANT EXTRACTS.

The following extracts are from 'The Herald of Freedom,' edited by N. P. Rogers:

He [Garrison] is frenzied at the *existence* of *The Herald of Freedom*. He set out to destroy it, and it destroyed him; and it has thrown him into an infatuated rage. The sight of the living Herald and of its living editor, though shattered and dismasted by sickness, betrayal and misfortunes, discomfited and dead to Garrison and certain managers of the Boston Board. \*\*\*

I have seen Wendell Phillips carry out Abigail Folsom, and Edmund Quincy pull down George Mellen by the skirt of his coat, for speaking, contrary to the pleasure of 'Platform.' And when Stephen Foster, on a certain occasion, ventured to speak after being called to order by the chair, instead of dragging him out, Edmund Quincy took himself out. It would not answer to say that he was a somewhat popular speaker—as Stephen had then become. So President Quincy, slightly abashed, recited the Catechism.

'Platform' Phillips thereupon pointed upon Foster with a resolution of censure, sternly backed up by 'Platform' Garrison—while the countenance of Foster glowed with indignation. The pride of 'Platform' Foster, Mr. Chapman gloved with countenanced indignation. The pride of 'Platform' Garrison, with great force and originality. It was resolved that the Society ought to be put in motion again, and measures were taken for that purpose.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The embraced the Garrison—no-government, no-church, women's right faction, who carry under the folds of the good Anti-Slavery cloak, their war of infidelity and social disorganization.

The meetings were held during the whole week, morning, noon, and night, in the Marlboro' Chapel. They were generally well attended—sometimes full; but the meetings were chiefly composed of those who came to their meetings, who came to see what such mad-saps might offer in excuse for their folly. It would be out of the question to sketch the proceedings; for most of the time there was the confusion, and uproar of chancos! Garrison, Wendell Phillips, the prostration of whose fine talents presents a melancholy spectacle; Frederick Douglass, the slave, (one of the best speakers,) S. S. Foster, Sister Hickock, and others spoke on one side; Dr. Osgood, Elizur Wright, and others on the other. The most violent denunciations, crude theories, intense raving, and unreasonable views, formed the staple of the peccches; and the spectacle as a whole, was one of the saddest and most discouraging that could be called to look upon. How much these

men have to answer for in the odium and prejudice which their unscrupulous career has brought upon the good cause!

HOW TO ABOLISH SLAVERY.

At the clerical meeting, held in Boston during the anniversary week, expressly to discuss the subject of slavery—

Mr. Gannett said he did not object to any private interest in this question of slavery; he did not even rise to say that it should not be made a topic of discussion in the pulpit,

look at him, one might be reminded of Bonner, Bishop of London; Gardner, Bishop of Winchester; of Lord Jeffries; or, of Marat. In illustration of his character, we copy the following communication from a Presbyterian clergyman to the Cincinnati Herald. He says:

"As I was coming down the Ohio river, the Rev. Dr. Junkin, moderator of last year's General Assembly, was on board, and there was also a coffin of dozen slaves, four of them in irons, bound down the river."

Dr. Junkin, in conversation with one of the traders, said he would like to see his slaves, and learn if they were the miserable creatures they are sometimes represented. He failed to locate, observing that the fact some unscrupulous parties will their friends not, but they got over it very soon—that white people continually parting felt the like, etc.

Dr. Junkin replied to him that the subject would be discussed in the Assembly—or, as he phrased it, "We must have a bloc up about it there, and it will be for your advantage that I should see them."

Dr. Junkin, the trader, and some of the doctor's friends, then went below. The trader called up a boy who had been brought from Belle-Air, (or some such place,) Maryland, who, on being questioned by the doctor, proved ignorant of persons and localities in the immediate vicinity. Rev. Mr. O—, a representative to the Assembly from New-Jersey, remarked that "such ignorance was not at all uncommon in the children of white families in that region."

The whole conversation between the traders and Dr. Junkin was, on Dr. Junkin's part, intended to convey to the traders the impression that (Dr. J.) considered the condition of the slave in the coffee not one of pecuniary hardship."

Again, when the question was about to be taken in the late General Assembly, on the passage of the infamous report in behalf of slavery, Dr. Junkin called for the ayes and noes—saying, "We wished to have his name to that glorious document!" The ayes and noes being taken, stood in the affirmative, 164, negative, 121. Dr. Junkin then suggested "that the Moderator render thanks to Almighty God for this blessed decision!" It was, however, overruled, on the ground that it would be an insult to those who voted in the negative. He belongs to a free State!

From the Herkimer Freeman.

#### AN EVERY-DAY CHARACTER.

A correspondent of the 'Boston Traveller,' writing from Wilmington, Delaware, has the following paragraph:

"The prospect of the abolition of slavery in this State is improving. If a certain class of persons in the North will keep quiet, the Christian and patriotic citizens of Delaware will manage the matter themselves. A few busy bodies in other men's matters have been here, who have done more harm than good. It is fervently hoped that they will keep aloof hereafter."

The writer of this miserable twaddle styles himself 'A son of the Pilgrims.' A son of 'Perdition' would be a more appropriate designation—for none other than a most grovelling pimp of Slavery ever used such language. We have seen hundreds of these fellows, and can tell one of them the moment he opens his clam-shells. They are invariably as much opposed to slavery as anybody, and would be glad to see it abolished; but they will tell you that we of the North have 'no business to meddle'—that the efforts of the Abolitionists have already 'put back emancipation at least fifty years' and other stupidities of similar import. And the idle brayings of these long-eared animals are taken up and echoed for sober verity by leading newspapers! We even find this 'Son of the Pilgrims' in the Albany Evening Journal.

The Christian and patriotic citizens of Delaware (says this prodigal 'son') will manage the matter themselves, if the abolitionists will only let them alone. No doubt of it. And probably the minors of British tyranny would have 'managed the matter themselves,' in the days that tried men's souls if Lafayette, Kosciusko, and their gallant compatriots had 'kept quiet' and staid at home about their business. And they might have 'managed' to keep us still tributary to the British crown, had it not been for those 'busy bodies in other men's matters' already alluded to. So of the foes of Paul, Luther, and the genuine reformers of every age—they whose inquiries they exposed would have been very glad had these reformers 'kept quiet,' and allowed them to 'manage the matter themselves.' So of the ideots of the Eastern world at the present time, in the cause of the cause of Liberty, Temperance and Morality in our own country. They don't a bit like to be disturbed. 'The Christian and patriotic' upholders of Slavery, Intemperance, and the collateral vices, will doubtless 'keep the matter themselves' in the way they have always done, if they can be left alone in their villainy. But they can't. We have 'kept quiet' long enough, and had quite enough of their management.

"We will speak out—we will hear,  
Though all earth's systems crack."

From the Practical Christian.

#### CONVENTION AT UXBRIDGE.

This Convention in connection with the Worcester Co. (South Division) Quarterly Anti-Slavery meeting took place, according to appointment, in the Unitarian Meeting-house at Uxbridge. A beautiful June sun shone upon us, and the fair works of nature's loveliness sparkled on every side. All was harmony and pleasure, curtailed only by the thought of the sighing captive, whose chains were before us. All things were made ready by the faithful little band of Abolitionists, whose dauntless courage uplifts them heaven high from the world-loving applause of those who seek honor one from another.

At 10 o'clock, A. M. Wednesday, a large audience assembled to participate in the public services. E. L. Capron took the chair, and G. W. Stacy was chosen Secretary. Father Henry, of Palmer, who is 'read and known by all men,' opened the meeting with interesting remarks characterized with his usual impressive quaintness. We were all glad to look upon his silver locks, and hear his faithful voice once more for God and bleeding humanity. His ejaculations and well-timed responses were to us a revelation of a warm heart, free and full in the work of *universal, unconditional, and immediate emancipation*.

The following resolutions were presented by Wm. L. Garrison of Boston:

Resolved, That the Anti-Slavery movement is dangerous to nothing in Church or State but that which is hostile to the cause of God and the rights of man; that its object is the immediate and entire overthrow of slavery by lawful and Christian instrumentalities, and, consequently, the establishment of universal justice and liberty.

Resolved, That the Anti-Slavery platform has always been free to the opponents of the friends of the cause, those who shrink from occupying that platform, but take advantage of their position in the pulpit, or elsewhere, to attack the Abolitionists, by representing them as disorganizers and infidels, do thereby prove themselves to be not only moral cowards, but conscious that they are wicked traducers, and cannot maintain their accusations in the presence of the people.

These resolutions were sustained by the mover in his usual logical and happy manner. He unmasked and made deservedly odious the meanness of our opponents, who, when no defense can be made, attack and malign the character of Abolitionists, and then refuse to come into our *free meetings*, meet the accused, and sustain their charges. He was followed by J. N. Buffum of Lynn, and J. M. Spear, of Boston. Bro. Spear was exceedingly happy in revealing the character of the opposers of Anti-Slavery. His words were truthful, kind and effective.

S. S. Foster introduced the following Resolutions, not to be passed but discussed. He sustained them by a train of remarks, showing the pre-eminent guilt of the American Government and its founders.

Resolved, That the Government of the United States, as well in its fundamental Law, as in its administration, is more despotic, cruel and oppressive, than any of the ruling dynasties of the old world.

Resolved, Therefore, that no person who, conscious of his character, continues to give it support or countenance, ought to claim the name of an Abolitionist.

P. M.—G. W. Stacy made some introductory remarks on the nature of free meetings and free speech. The following Resolutions were then offered by Wm. L. Garrison:

Resolved, That, without assuming to determine the question, whether war is in any case justifiable, we feel prepared to declare, as the friends and representatives of our enslaved fellow-countrymen, that we will never countenance or aid the United States Government in any war which may be occasioned

by the annexation of Texas, or in any other war, foreign or domestic, designed to strengthen or perpetuate slavery.

Resolved, That in the formation and adoption of the Constitution of the U. S., the most criminal and dangerous concessions were made to the slaveholding power, by which slavery and the slave trade, (both foreign and the domestic trade,) have been nourished and protected, to their present awful extent; and which still continue to be politically binding on the American people, and to render any amendment to that Constitution, nor vote for any other person to perform that act, but in order to clear our garments from blood-guiltiness, will rally under the stainless banner of freedom and emancipation, on which is inscribed the motto—*No Union with Slaveholders!*

S. S. Foster then spoke on the Resolution he offered in the morning, showing by analysis the government of America to be more despotic than that of Russia. W. L. Garrison followed with remarks on free meetings and human responsibility. He then passed briefly, by way of answering objections, gave his views of the Sabbath, the Clergy, and the Clergy. Frederick Douglass next addressed the meeting, as he said, to represent the slave. He spoke as no one can, who has not felt the cold steel of oppression piercing the soul. His allusion to himself as an outcast, without protection, living in the midst of monuments reared to liberty, and steles towering to heaven, and yet a slave, was touching beyond description. "Ay," said Frederick, "if I go bleeding and panting, fugitive as I am, to the Orthodox church, I am bolted out by your 'Rev. Mr. Orcutt.' 'Shame!' said the voice of Father Henry, and we all felt to echo with becoming indignation—SHAME. It was then voted to defer the afternoon session of to-morrow till 3 o'clock, when the case of Orrin De Wolf, the young man convicted of murder, and now awaiting his sentence in Worcester jail, might be laid before the friends of the abolition of the death penalty.

Evening session. The Resolutions before the Convention were read by Wm. L. Garrison. A. Davis addressed the meeting on the general subject of slavery. He forcibly impressed the love of Liberty which is precious, even in the hour of death. This was illustrated by relating the case of an old slave, who, when the dew-drops of death had gathered on his brow, begged for freedom! And, when at his request, his master wrote the word *freedom* on a slip of paper, he exclaimed as he held the boon in his palsied and tremulous hand—"Beautiful! Beautiful!" and expired in peace. Father Henry followed with words of deep pathos. Charles L. Remond next spoke on the broad themes of emancipation with eloquence and power. His historical facts of the political aggressions of the tyrant South upon our rights as men, regardless of complexion, were impressive. Wm. L. Garrison uttered a few thoughts on the charge that we discard the Bible; and after a song by the Winch family, the meeting adjourned.

Thursday, A. M.—The Resolutions before the meeting were read by J. M. Fiske, of West Brookfield, who presided during the remainder of the session. J. M. Spear addressed the meeting on the Anti-Slavery movement, and the nature of slavery. Samuel May, of Leicester, uttered words of rejoicing at the opening of the Unitarian Meeting-house, which, though no more than the society sought to be proud to do, was to us ominous of good. He bore with eloquence and power. His historical facts of the political aggressions of the tyrant South upon our rights as men, regardless of complexion, were impressive. Wm. L. Garrison uttered a few thoughts on the charge that we discard the Bible; and after a song by the Winch family, the meeting adjourned.

The writer of this miserable twaddle styles himself 'A son of the Pilgrims.' A son of 'Perdition' would be a more appropriate designation—for none other than a most grovelling pimp of Slavery ever used such language. We have seen hundreds of these fellows, and can tell one of them the moment he opens his clam-shells. They are invariably as much opposed to slavery as anybody, and would be glad to see it abolished; but they will tell you that we of the North have 'no business to meddle'—that the efforts of the Abolitionists have already 'put back emancipation at least fifty years' and other stupidities of similar import. And the idle brayings of these long-eared animals are taken up and echoed for sober verity by leading newspapers! We even find this 'Son of the Pilgrims' in the Albany Evening Journal.

The Christian and patriotic citizens of Delaware (says this prodigal 'son') will manage the matter themselves, if the abolitionists will only let them alone. No doubt of it. And probably the minors of British tyranny would have 'managed the matter themselves,' in the days that tried men's souls if Lafayette, Kosciusko, and their gallant compatriots had 'kept quiet' and staid at home about their business. And they might have 'managed' to keep us still tributary to the British crown, had it not been for those 'busy bodies in other men's matters' already alluded to. So of the foes of Paul, Luther, and the genuine reformers of every age—they whose inquiries they exposed would have been very glad had these reformers 'kept quiet,' and allowed them to 'manage the matter themselves.' So of the ideots of the Eastern world at the present time, in the cause of the cause of Liberty, Temperance and Morality in our own country. They don't a bit like to be disturbed. 'The Christian and patriotic' upholders of Slavery, Intemperance, and the collateral vices, will doubtless 'keep the matter themselves' in the way they have always done, if they can be left alone in their villainy. But they can't. We have 'kept quiet' long enough, and had quite enough of their management.

"We will speak out—we will hear,

Though all earth's systems crack."

From the Practical Christian.

#### CONVENTION AT UXBRIDGE.

This Convention in connection with the Worcester Co. (South Division) Quarterly Anti-Slavery meeting took place, according to appointment, in the Unitarian Meeting-house at Uxbridge. A beautiful June sun shone upon us, and the fair works of nature's loveliness sparkled on every side. All was harmony and pleasure, curtailed only by the thought of the sighing captive, whose chains were before us. All things were made ready by the faithful little band of Abolitionists, whose dauntless courage uplifts them heaven high from the world-loving applause of those who seek honor one from another.

At 10 o'clock, A. M. Wednesday, a large audience assembled to participate in the public services. E. L. Capron took the chair, and G. W. Stacy was chosen Secretary. Father Henry, of Palmer, who is 'read and known by all men,' opened the meeting with interesting remarks characterized with his usual impressive quaintness. We were all glad to look upon his silver locks, and hear his faithful voice once more for God and bleeding humanity. His ejaculations and well-timed responses were to us a revelation of a warm heart, free and full in the work of *universal, unconditional, and immediate emancipation*.

The following resolutions were offered by Wm. L. Garrison of Boston:

Resolved, That the Anti-Slavery platform has always been free to the opponents of the friends of the cause, those who shrink from occupying that platform, but take advantage of their position in the pulpit, or elsewhere, to attack the Abolitionists, by representing them as disorganizers and infidels, do thereby prove themselves to be not only moral cowards, but conscious that they are wicked traducers, and cannot maintain their accusations in the presence of the people.

Resolved, That the Government of the United States, as well in its fundamental Law, as in its administration, is more despotic, cruel and oppressive, than any of the ruling dynasties of the old world.

Resolved, Therefore, that no person who, conscious of his character, continues to give it support or countenance, ought to claim the name of an Abolitionist.

P. M.—G. W. Stacy made some introductory remarks on the nature of free meetings and free speech. The following Resolutions were then offered by Wm. L. Garrison:

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**GREEK COUNTY ANTI-SLAVERY SOCIETY.**

The eleventh annual meeting of the Essex County A. S. Society was held at Savory's Hall, Georgetown, commencing on Saturday, June 14, 1845, at 3 P.M.

The meeting was called to order by the President, Charles Lenox Remond, of Salem, and united singing. The minutes of the last meeting were read.

On motion of Addison Davis, of Lynn,

Voted, That it be a standing regulation of this Society, that all persons be invited freely to participate in its discussions.

Voted, That a committee of seven, to be nominated by the chair, be appointed to nominate a list of officers for the year ensuing.

The following were appointed said committee, viz:

Addison Davis of Lynn, Joseph L. Noyes of Georgetown, Eliza Kenny of Salem, Frederick Douglass of Lynn, Benjamin Emerson, 2d, of Haverhill, Asa Sewell of Georgetown, and Albion M. Merrill of East Bradford.

The following report was then presented by the Corresponding Secretary, Addison Davis.

*Eleventh Annual Report of the Board of Managers of the Essex County Anti-Slavery Society.*

Another year of the existence of this Society has dropped into the great ocean of a past eternity, and we still find ourselves struggling against a pro-slavery public sentiment.

During the past year, the Society has held meetings at Methuen, Marblehead, and Manchester. At each of those places, a favorable impression was made, though much remains to be done in each, before the final triumph of our cause.

In presenting this Report, the Board would take

the occasion to call the attention of the members of this

Society to those great principles that lie at the foun-

dation of the anti-slavery movement. It is a good

cause for abolitionists to institute, whether those

great and glorious principles that first raised our

banner on high to the gaze of an astonished nation,

have not been left to bear too small a part in the

great contest now going on in favor of human

rights. On looking back to the first stages of this

enterprise, we are astonished to see with what avid-

ity the people drank down the truths of anti-slavery.

Notwithstanding the vials of pro-slavery wrath were

emptied upon the heads of the abolitionists, and every

species of contemptible falsehood and trickery was

resorted to for the purpose of crushing this infant

giant, it still kept on its way rejoicing—dashing down

the waves of opposition as easily as the oak leviathan

of the deep dashes the tiny riptide from its prow.

It was an evil hour. There were those who en-

tered in the cause at the outset, who ran well for a

season. But they had not counted the cost; and

when the day of trial came, they failed. These indi-

viduals endeavored to narrow the platform, by drag-

ging in upon it their sectarian views on certain points,

and endeavoring to subject the members to those views.

Of course, freedom rebelled against it. This brought

on a war, and a separation took place. The many-

headed hydra of new organization being born of sec-

tarianism, was nursed in the bosom of priesthood. Conse-

quently, the attention of abolitionists was nec-

essarily turned away from disseminating the first

principles of anti-slavery truths, to watch the move-

ments and thwart the designs of this monster. Stabs

at the vitals of anti-slavery were made from other

quarters than professedly pro-slavery. Many, who

dug after its heart, carried the concealed dag-

ger. An unallowable attempt was made to push one

half of the human race from the platform. A blasphemous attempt was subsequently made to defy poli-

cies as the great God of the universe. These, and

other equally unjust things, had to be met and put

down, before the movement could go on. They have

been met, and shorn of their locks. Their power to

be well nigh annihilated.

We would respectfully suggest, whether the pre-

sent is not a good time to commence, with renewed

vigor and zeal, the inculcation of the fundamental

principles of our movement. Observation will soon

teach any one who doubts the wisdom of this course,

that there is still a most lamentable ignorance on the

part of the great mass of the people as to what the

institutions of slavery, and the necessity there is for

immediate abolition. Strange as it may seem,

there are those in this day, who still doubt the expe-

nade of immediate emancipation—who still say

that the slave is a contented and happy being, better

off than the northern laborer. These have not learned

the A, B, C of anti-slavery. Thousands of others

are there, who have humane hearts, who, owing to

the tendency of mankind to see only what is immedi-

ately before the eye, forgetting the woes of the far-

off, are still sleeping over the wrongs of the outraged

slave. These need only to have the case of the slave

brought vividly before them, and they at once will be

enraged in his cause. It is a truth that cannot be

gained, that the people do not yet hate slavery.

They are still doubtful whether it is a moral evil.

Now, it seems to us, that the great thing to be done

is, to make the people see that slavery is a thing only to be hated, never to be loved; that it is a system of

unmitigated cruelty and outrage—the concentrated

essence of every abomination—unmixed, unadulterated

wickedness—the spawn of central hell.' Until

this is done, no advance can be made in this move-

ment. The success of our cause must depend on

making the people believe the exceeding wrong of

slavery, and the glorious right of anti-slavery. When

the former is seen, the latter will be like the unveiled

sun in mid-heaven.

From these considerations, we suggest to all enga-

ged in this enterprise the importance of dwelling

more upon the first principles of the movement. We

do not mean

that this is what we are to abandon any

ground we have taken heretofore. We do not mean

that any are to lessen a particle of their effort to

show up the iniquitous character of the pro-slavery

institutions of this country. But, as abolitionists, we

will have it perfectly understood, that we attack

slavery as such, as is not necessary in the

overt progress of our cause. We attack them, be-

cause they are PRO-SLAVERY institutions, and not be-

cause they are institutions. The true policy in car-

rying forward any of the fragmentary reforms of the

day is to keep the question as clear of every other as

possible. There is such a connection between all the

various evils, that, in attacking one, it sometimes

seems necessary to attack all. It should be the duty

of those engaged in any specific reform to keep the

question as distinct from others as may be. Instead

of dragging in, there should be a disposition to push

out, every subject not essential to the success of the

cause.

It seems to us, that this is the true course to

pursue, and that all attempts to carry on a fragmen-

tary reform upon any other plan will fail. If, in car-

rying on the anti-slavery cause, it is necessary to

attack all the various evils that afflict the race, then

it seems to us there can be but little propriety in

attacking one, and not attempting, through the

columns of a newspaper, to make it appear that nothing

but falsehood and blackguardism are uttered in

those meetings? It is very easy for a man to make

fun, but to meet facts is quite another thing. Such

pro-slavery as those two articles in this and last

week's Recorder, I despise; they would just suit any

slaveholder. I like to see a decent coward. Why

does he not meet their arguments in a manly way

through the paper, if he is a friend of the slave?

And if he is not, let him drop his pen: we want friends, not enemies, at the present time. Every word spoken in ridicule of the anti-slavery movement tells in favor

of the slaveholder. Why do abolitionists say so

much about the church and ministry? Is it not because they believe that the church and ministry stand in the way of the downfall of slavery, and are the bulwarks of the system? I would like to see 'Anti-Slavery,' or any other man, meet Foster, Phillips or Garrison, on any subject which they brought forward during the meeting. Does he expect that they will be nearly all the ministers of the gospel neglect to plead the cause of the oppressed? Can he deny that scarcely a pulpit can be found in which that cause is allowed to be faithfully advocated? He knows that nearly all those who have the greatest influence speak not a word for the poor slave. What he quotes from Mr. Foster's speech gives an entirely wrong impression. Mr. F. said that if the Church was the bulwark of slavery, then it was not to be treated better than a brothel, for slavery was as bad as a brothel, or any other iniquity. I will admonish 'Anti-Slavery,' that the chains of the slave will continue to be strongly riveted, so long as he and others continue to throw their influence in favor of the slaveholder.

He attempts to escape—We understand a black boy, calling himself George Nott, was found secreted on board the brig G. B. Lamar, which sailed from this port on Thursday last for New York. He was put on board the Charleston pilot L. S. Lucas, with a request from Mr. L. Baldwin, a passenger on the steamer, that he be sent back to this city by one of the steamers. The runaway says he is free—in about twenty-eight years of age, and has a blemish on his left eye. Savannah Republic, 24th.

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**EXCITEMENT AT LAWRENCEBURG, IND.**—There has been quite a little storm in social life, according to the Lawrenceburg Courier, in that town, in consequence of the arrival of a negro boy, as a fugitive, who was arrested at a Bayou, and brought to the city. The negro was committed to jail for ten days, in order to be fully tried. In the meantime, affidavit was made of the assault of the negro, by the Burley's, and the constables—Northern and Ewing—and a warrant issued against them. The Burley's escaped, but the constables were arrested and held to answer. Louisville Courier, 23d.

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## POETRY.

For the Liberator.

BUNKER HILL.

O, is this not a holy spot?  
'Tis the high place of Freedom's birth!  
God of our Fathers! is it not  
The holiest place of all the earth?  
Rev. John Pierpont.

Call st thou that spot a holy one,  
Where human blood in torrents poured;  
And wilt thou too, to prove its truth,  
Call the high witness of thy Lord?

Art thou a lover of thy kind,  
And dost thou value human life?  
Or rather, consecrate that ground,  
Where brothers met in deadly strife?

God's truth, too, thou dost feign to teach—  
To preach glad tidings to the poor—  
Good will to men, and peace on earth—  
Scorning and insult to endure.

And wilt thou hallow that foul spot,  
Which of our Father is accused,  
Where dark revenge and hellish rage  
In thunders loud and dreadful burst;

And the deep blue of Heaven was hid  
By the red flames of fiery death,  
Where the last groans of daring men  
Grew fainter with their dying breath!

Oh, if thy soul hath within  
Of gentle thought or kindly feeling,  
If thou e'er knewst, from God's pure throne,  
One ray of our own high revealing!—

Oh, let it have its perfect work—  
Its uncontroll'd and holy sway!

Then will thou cast aside such pride,  
And, as true Christians only may

Rebuke, with words of might and love,  
All works of death, and deeds of sin;

That may be heard no more on earth  
War's fierce and wild, tumultuous din!

REBECCA T. MAGILL.  
Solebury, Bucks County, Penn.

From the Cincinnati Morning Herald.

## REMEMBRANCES.

Sweet eve of June! beside my lattice lonely,  
I kneel and gaze upon you orbs of light;

They are as mirrors, from which one face only

Looks down upon me through the dreamy night!

Those eyes so deep, and dark, all eyes transcending,

With searching glance are bent upon me now,

While Eden-dews in gentle showers descending,

Rain cool and freshly on my feverish braw.

The starlight revels on the woody mountains,

Or wanders brightly through the haunted dells,

And lingers by the old and stony fountains,

Beside whose springs prime silence dwells.

The thirsty blossoms lift their urns delighting

To catch the drops that fall from Heaven's gates,

The snowy Ceres, Day's embraces slighting,

In bridal beauty on the evening wait.

Oh! once my heart had leaped with very gladness,

To see such glory on the face of earth,

But hopeless love has clasped it round with sadness,

And locked the rosy gates of laughing mirth.

There was a time, when I had loved to listen

To all sweet symphonies played by the breeze—

To watch the leaves whose silver linings glister

When sun-light arrows pierce the shivering trees.

There was a time, when through the dark green rushes

I loved to wander in my childish play,

When merry is the small, sweet-throated thrushes,

My songs ran out through all the summer day:

Then from the fragrant, low and thorny hedges,

I called the wild-rose by the morning's beam,

Or, daring, flew to pluck the flaunting sedges'

That grew within the narrow winding stream.

There was a time—glory is mortal

Unto the past, her eyes, with tears all wet;

While I, with deep and wild impassioned feeling,

Gleam back upon that time, when first we met!

It was an eve in June, the fairest, brightest,

That stole within the arms of fainting Day,

Each pulse of my young heart was beating lightest,

When like a sudden blight he crossed my way.

I may not blame him—I was nothing to him:

Another claimed that noble heart and hand;

I would not, had I dared, have sought to woe him

From her, the fairest, gentlest of the land.

But that sweet eve of June, once more returning,

Once more I raise my weeping eyes above,

Where in each star in mystic splendor burning,

I see the face of him I madly love!

KATE CLEAVELAND.

From the Pennsylvania Freeman.

## SONG

Written to be sung at the New-England Anti-Slavery Convention, May, 1845.

By J. R. LOWELL.

Aye—Scote wha ha'e.

Friends of freedom! ye who stand

With no weapon in your hand,

Save a purpose stern and grand

To set all men free;

Welcome! freedom stands in need

Of true men thought and deed,

Men who have this only creed—

That they will not flee.

Women, come! your gentleness

Thrice our holy cause shall bless;

Strength is mighty, but no less

Needs Love's crystal shield;

Ho! the Harvest stands in sight;

Though your hands are soft and white,

Yet have all an equal might,

Toil in God's field.

From the land of bondage come!

Let the Red sea's angry foam

Howl between us and our home,

Yet we will not dread;

God doth lead us; he will make

Pathway for his children's sake,

And the meeting waves shall break

O'er the oppressor's head.

Though we were but two or three,

Sure of triumph we should be;

We our promised land shall see,

Men who have this only creed—

Truth is young and strong.

All the hero-spirits vast,

Who have sacrificed the past,

Bearing witness to the last,

Fight upon our part;

We can never be forlorn;

He, who in a manger born,

Bore the Priest's and Levite's scorn,

Gives us hope and heart.

## BENEVOLENCE.

In each fair field of Science and the muse,

Be thou, Benevolence, the guiding star.

Ah! that Cruelty should o'er precede

In Learning's temple, and her hallowed shrine

Pollute with blood and tears! What lessons dire,

Teaches the licor of the trembling School,

The fell Antiphates whose rod and lash,

In crude exaction of the hard task,

Harrow his pupil's mind, and bid him learn

To act th' oppressor! For the slave in power

Grows most a tyrant.

## REFORMATORY.

From the N. Y. Tribune.

## THE WATER CURE.

The writer of the following letter, Dr. ROBERT WESSELHOEFT, is one of the most valuable gifts made by the spirit of reformation in Germany to our own freer land. He combines the qualities of the Old World with the energy of the New. As a young man he was distinguished for his attainments and among the impulsive whose reputation in Germany, Follen, Beck and others to be our instructors, was thought worthy of some years' imprisonment in his own land. This time, taken from the best years of his life, was not lost to the resolute man. "I had an opportunity," said he, when questioned on the subject, "to review my studies."—Man, like fruit, was said in the case of Paganini's imprisonment, "ripens well on straw." We think, indeed, both ripen best in the sunlight, if they can have enough of it. But there are precious and peculiar bonus only to be won from trial and endurance—only to be won from a wise and willing mind. That Dr. Wesselhoef had such an one, the results show. We believe he was not originally intended for his present profession; the studies which he "reviewed" were of a different kind. But the physician of the prison became interested in him, and taught him what he himself knew of the art of healing. The attention of every young thinker in Germany was turned at that time, consciously or unconsciously, to the physical condition of Man. The movement which pervades our own time more and more had begun its onward sweep. It was felt that the new men who were to uphold the new life must be healthy. They must lay aside effeminate and corrupting practices; they must also forbear a morbid development of one or two faculties at the expense of the whole nature; they must go to their work, not only as minds, but as men, with same bodies to do the work of same minds. This just feeling was obvious in the great importance attached to gymnastic exercises by the young Germans of that time. Sharing this impulse, Dr. Wesselhoef was prepared to see that the art of healing was sought, unless it be also the art of health. He brought to his work a well-trained mind, able to appreciate and appropriate the results of past experience, but he brought also a vigorous and hopeful mind able to detect the new laws of action wanted to make his science of prevention more than cure. This is the problem of our day, which theorists and practitioners are, in willing or unwilling co-operation, trying to solve.—Whoever reads the letter of Dr. Wesselhoef will perceive that such is the aim of the Water Cure, and whether he believe in that method or not, will find valuable suggestions drawn out and just principles intimated as to the conduct of that bodily life, from which our spiritual life should grow as flower from its root. With regard to Dr. Wesselhoef as a practitioner, we must, from personal knowledge, pay him our tribute as to a man of extensive and various knowledge and resources—a most patient and sagacious observer of symptoms, one of the few physicians we have seen who are really learned in the art of healing. He is a student of the Water Cure, and, as far as we are aware, the first to bring it into practice.

The patient is waked about 4 o'clock in the morning, and wrapped in thick woolen blankets almost entirely; only the face and sometimes the body with the hair remain free; all other contact of the body with the air being carefully prevented. Soon the vital warmth streams out from the patient, and collects round him, more or less according to his own constitution and the state of the atmosphere. After a while he begins to perspire, and his clothes continue to perspire till all his clothing becomes wet. During this time, his bed may be covered with cold compresses, and he may drink as much fresh water as he likes. Windows and doors are opened in order to promote the flow of perspiration by the entrance of fresh vital air. As soon as the attendant observes that there has been perspiration enough, he dips the patient into a cold bath, which is ready in the neighborhood of the bed. No doubt, the first sensation of this bath would be disagreeable, if the skin of the patient were not in a high glow, so as to make him desirous of cooling. As soon as the first shock is over, he feels a sense of comfort, and the surface of the water becomes covered with clammy matter, which perspiration has driven out from him. The pores, which have been opened by the process of perspiration, suck up the moisture with avidity, and, according to all observations, this is the moment when the wholesome change of matter takes place, by which the whole system gradually becomes purified. In no case has this sudden change of temperature proved to be injurious. There is no previous excitement by irritating diaphoresis, and the lungs are not heated by imbibing a glowing air, as is the case in steam-baths: the skin alone is heated to a certain degree.

After leaving the bath, wiping and dressing, the patient, if his disorder allows it, takes a short walk, exercise in some way, during which he drinks still more water, and, as far as possible, from a considerate height upon the body. One effect of the latter applications is especially worthy of remark. An anæmic patient, for example, who expels his hands, feet, or swollen joints, to a stream of water coming from a considerate height, experiences after some time, the following symptoms: a vivid redness upon the skin, and an insatiable itching, while the swelling begins to lessen, sometimes from suction of the skin, more frequently by local ulceration, and the issuing of matter.

The CURE BY COLD WATER IN BRATTLEBORO, VERMONT.

## TO HORACE GREENE:

SIR—Prevales throughout the country, a great deal of misunderstanding about the Water Cure; most people seeming to think it may be practised in any place or under common circumstances. I therefore send you a short account of it, which may give to the public clear ideas of the truth.

The use of water as a remedy for diseases has been known to all nations, in all times, and has been applied in a great many instances. I believe, however, that it has been reserved to our country considerably to enlarge its use, and to show what may be done by the individuality of the patient, and they may be sure of a candid judgment, if no means of the kind are likely to be of use.

We think there is something very attractive in the thorough transmutation of substance proposed by the Water Cure. It would be agreeable, indeed, to have a new body drawn from pure air, pure water and milk. He who is purged by such a baptism can surely not be accused of cleansing the outside of the platter merely, or being a whitened sepulchre. We understand that cases of interperance in the use of spirituous liquors, which yield to no other method, do to this, and that the patient comes out a child once more, with this terrible appetite literally washed out of the system.

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